

THE WORLD CONFERENCE
FOR THE CONSIDERATION OF QUESTIONS
TOUCHING FAITH AND ORDER



NORTH AMERICAN PREPARATORY CONFERENCE
GARDEN CITY, LONG ISLAND, NEW YORK, U. S. A.
JANUARY 4-6, 1916

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REPORT OF PROGRESS
BY THE SECRETARY

OPENING ADDRESS
BY THE RT. REV. C. P. ANDERSON, D.D.

"Ἴνα πάντες ἐν ᾧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ κάγω ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

PRINTED FOR THE COMMISSION OF
THE PROTESTANT EPISCOPAL CHURCH
A.D. 1916

Copies of this and of any other publications by the Commission may be had on application to the Secretary, Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, U. S. A.

Names are not entered on the permanent mailing list to which all publications are sent, unless the Secretary receives a personal request; but the Commission is glad to enter on that list all who will write to the Secretary that they desire to receive future publications.

A full list of the publications of the Commission will be found on page 28 of this paper. Those who have not received all of them may obtain missing issues by applying to the Secretary.

These papers are deemed worthy of publication by the Commission of the Protestant Episcopal Church on a World Conference on Faith and Order, which, however, does not hold itself responsible for any statement or opinion therein expressed.

AT meetings of the Advisory Committee of the World Conference on Faith and Order, held on April 7 and June 16, 1915, it was voted to call a Conference of all the members of all the Commissions appointed in North America, to further the movement for the World Conference and to consider plans for future procedure.

This Conference was held at Garden City, Long Island, New York, January 4-6, 1916.

The number of delegates present from each Communion was as follows:

The Protestant Episcopal Church in the United States of America, 15.

The Church of England in Canada, 1.

Northern Baptist Convention, 1.

Seventh Day Baptist General Conference, 4.

National Council of Congregational Churches in the United States, 4.

The Disciples of Christ, North America, 8.

Society of Friends in America, 3.

General Synod of the Evangelical Lutheran Church in the U. S. A., 5.

Methodist Episcopal Church, 2.

Moravian Church in America, Northern Province, 2.

Presbyterian Church in the U. S. A., 11.

Presbyterian Church in the United States, 2.

Reformed Church in the United States, 1.

United Presbyterian Church of N. A., 2.

Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section, 2.

At this Conference, the following Declaration and Statement of the Spiritual Basis of the World Conference, which are in no way binding upon any Commission or Committee not represented at Garden City, were adopted.

DECLARATION

Five years ago the plan of a World Conference of Christian Churches was first proposed. We did not dream then that nation was about to

rise against nation, and that there would be the present great tribulation, such as hath not been from the beginning of the world until now. The catastrophe which has fallen upon modern civilization may be hastening the time for a united Church to come forth as one power and with one obedience to make the rule of Christianity the law of the nations. For this end we may devoutly trust that beyond all foresight of men a higher leading may prove to have been in the call for a gathering of representatives of Christian Churches of every name and from all lands as the next step toward unity. Its appointed hour shall come when the war shall have burnt itself out. In the new age, born of the travail of the nations, shall be found the new occasion for the Christian reconstruction of society. The vastness of the opportunity is the measure of the obligation of the Church of Christ. It is now the bounden duty of organized Christianity, in repentance for its sins, and with an entire devotion, to make ready the way of the Lord. For the American Churches this supreme obligation begins at home. To do our full part we must study seriously, as we never have done before, the things that make for peace. In the profound humility of the highest and hence broadest vision of the Church of God and its world-wide mission in this generation, as representatives of our respective communions we would here renew our mutual assurances of coöperation in promoting the ends of the World Conference, and declare our earnest expectation that through the way of conference, which we have entered, we may be led to know what is the good and acceptable and perfect will of God for His Church throughout the world.

SPIRITUAL BASIS OF THE WORLD CONFERENCE

I. The basis of the proposed World Conference is the faith of the whole Church, as created by Christ, resting on the Incarnation and continued from age to age by His indwelling Life until He comes.

II. The invitation of the World Conference appeals directly to the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world. "I am the vine, ye are the branches," said the Lord to His disciples. "Christ's Body, the fullness of Him that filleth all in all," said the Apostle to the Gentiles. "Fellowship with us in the life that was manifested," declared St. John. This primitive Christian consciousness of the oneness of the Church found expression in the earliest use of the word Catholic;

“Wherever Jesus Christ is, there is the Catholic Church,” said Ignatius at the beginning of the first century after Christ. This abiding consciousness of the oneness of the Church was confessed in the creed of the ancient Catholic Church. It remains alike in the faith of the Eastern Church and the Roman Church. Notwithstanding the controversies of the period of the Reformation, these great words are ever repeated throughout the confessions and declarations of faith of the different communions, “One holy universal Church, the communion and assembly of all the saints, . . . the unity of the Catholic Church;”¹ “One catholic or universal Church;”² “Which Kirk is catholic, that is, universal;”³ “The catholic or universal Church;”⁴ “One Church in the world;”⁵ “The holy universal Christian Church;”⁶ “The visible Catholique Church of Christ;”⁷ “We believe in the holy catholic Church;”⁸ “Also they believe and teach that one Holy Church is to continue forever.”⁹

III. The call of the spirit of Christianity for a World Conference at this epochal hour is given in Our Lord’s new commandment of love; it is the call of Christ’s love for a whole Church to carry salvation to the whole world.

IV. The Method of Conference. It is simple as it is most Christian. It is for each communion to think and to act in terms of the whole. It is positive; for in and through our relation to the whole Church may we rightly and finally determine our relations to one another. It is negative only in so far as it protests against the fact of continued schism.

The Report and the Address which follow were delivered at the Conference at Garden City.

¹ First Helvetic Conf. (1536).

² Belgic Conf. (1561).

³ Scotch Conf. (1560).

⁴ Westminster Conf. (1647), also Conf. of the English Baptists (1677).

⁵ Conf. of the Waldenses (1655).

⁶ Easter Litany of the Moravian Church (1749).

⁷ Savoy Declaration, Cong. (1658).

⁸ Declaration of the National Cong. Council (1871).

⁹ Augsburg Conf. (1530). The Methodist definition of the Church is the same as that of the Church of England. Similar citations might be added from the various catechisms and other minor or repeated declarations of faith.

REPORT BY THE SECRETARY
OF THE PROGRESS MADE
IN THE WORLD CONFERENCE MOVEMENT

COMMISSIONS or Committees to coöperate in arranging for and conducting the World Conference on Faith and Order have been appointed by fifty-seven Communions. A detailed list with the names of the members has been printed and may be had from the Secretary (Pamphlet No. 21).

We have secured the coöperation of substantially all the important Communions in the world except those on the Continent of Europe and the Roman Catholic and Holy Orthodox Eastern Churches. The articles which have been written by leading theologians in Russian ecclesiastical reviews give good ground for hope of the coöperation of the Russian Church, which will probably be of great value in securing the help of the other National Eastern Churches; and the correspondence before the war with Protestants on the Continent of Europe seemed to make it certain that they would accept the invitation when the deputation to Europe had explained the matter fully.

A number of invitations have been issued by the Episcopal Commission which have not yet been accepted, but in some cases, while the national body invited has not yet accepted the invitation, perhaps because it has not yet had a meeting, local branches of the body have appointed Commissions. It is presumed that, in such cases, after the appointment of a Commission by the national body, the local Commissions will be ancillary to it. In the case of almost every Communion which has not yet accepted, leading individuals are cordially in sympathy with us and can be relied upon to do their utmost to secure the coöperation of their respective Communions.

Where the size of the country and other conditions make it practicable, perhaps the ideal plan is that which is being pursued in the West Indies, where the Archbishop is in touch with the leading Communions and will see that Commissions are appointed at the proper time or perhaps a joint Commission for them all.

In 1912 a deputation from the Commission of the Episcopal Church visited England, Scotland and Ireland to secure the coöperation of the Anglican Communions there. The result was the appointment of a Committee by the Archbishops in England and of Commissions by the Episcopal Church in Scotland and the Church of Ireland. A report of their visit is contained in the Report to the General Convention of the Episcopal Church by its Commission, which may be had from the Secretary (Pamphlet No. 23).

In 1913, at the request and expense of the Commission of the Episcopal Church, a deputation consisting of Rev. Newman Smyth, D.D., of the Congregational Commission; Rev. W. H. Roberts, D.D., of the Commission of the Presbyterian Church in the U. S. A.; and Rev. Peter Ainslie, D.D., of the Commission of the Disciples of Christ, visited England and Scotland to secure the coöperation of the Churches other than the Anglican. They met also members of the non-Anglican Churches of Ireland. Bishop John W. Hamilton and Rev. J. H. Jowett, D.D., who had been asked to serve on the deputation, were unable to go. The deputation met thirty-one groups in conference in England and Scotland, including the Archbishops' Committee and representatives of all the leading Communions of Great Britain and Ireland, and secured promises, since fulfilled, of the appointment of Commissions by the Free Churches. A report of this visit is found in Pamphlet No. 27, issued by the Commission of the Episcopal Church, which may be had from the Secretary.

In 1914 the Commission of the Episcopal Church had arranged to send a deputation consisting of the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago; the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut; the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania, and the Rev. William T. Manning, D.D., to secure the coöperation of the Churches of the Continent of Europe and the Near East and of the Roman Catholic Church. The European war broke out a few days before the deputation had intended to sail and, of course, their visit had to be postponed.

At their request and in preparation for their visit the Secretary had written to leading men in the various important Com-

munions coming within the scope of the Conference in Armenia, Austria, Belgium, Bohemia, Bulgaria, Denmark, Egypt, Finland, France, Germany, Greece, Holland, Hungary, Italy, Jerusalem, Montenegro, Moravia, the Netherlands, Norway, Roumania, Russia, Servia, Sweden, Switzerland and Turkey (Constantinople).

These letters included the Ecumenical Patriarch at Constantinople, all the Patriarchs and Metropolitans of the Greek and Armenian Churches, the heads of the Eastern Orthodox Churches in Bukowina and Dalmatia, Bulgaria, Montenegro, Roumania and Servia, with the Metropolitans of the Orthodox Roumanians in Hungary and Transylvania and of the Servians in Hungary and the Roman Catholic Primate of Servia. The Archbishop of Zante was included because he had been very cordial to Dr. John R. Mott, and the Bishop of Vellas and Konitsa, with whom the Secretary has personal relations. Letters were also written to the Superintendents of the Lutheran Church in Bohemia and Hungary and of the Reformed Churches in Austria, Bohemia, Hungary and Moravia, to Dr. Söderblom, since consecrated Archbishop of Upsala, the Archbishop of the Evangelical Lutheran Church in Finland, the Bishop of Seland, the chief officers of the Supreme Council of the Evangelical Church in Germany and of its subordinate sections, of both the Reformed Churches in the Netherlands, the Chairman of the Clerical Union of the Church of Norway, officials of the Baptist, Lutheran, Methodist and Reformed Communions in France, and of the Waldensian Church. Many letters were written to leading Protestants in Belgium and Switzerland, and to others than those officials above mentioned in various countries. With each letter were sent the more important of the publications of the Episcopal Commission, including as far as possible the translation of Leaflet No. 2 into the appropriate language.

Of the replies received mention should be made especially of the cordiality of those from the Roman Catholic Primate of Servia, Archbishop Johansson of Finland, several officials of the Evangelical Church in Germany, of the Reformed Churches in the Netherlands, the Chairman of the Clerical Union of the Church of Norway, and the present Archbishop of Upsala.

Committees had been appointed to receive the deputation in

Norway and Hungary. Bishop Ostenfeld of Seland, at Copenhagen, had invited the deputation to breakfast with him at 1 o'clock on September 8, and the Archbishop of Finland was arranging about rooms at a hotel. In every country in Northern and Central Europe one or more individuals had been found who were engaged in making arrangements for the reception of the deputation. The Secretary had personal interviews as to the visit of the deputation with a distinguished Roman Catholic abbé and several Protestant ministers in Paris. He had expected to meet a number of important men from various parts of Europe at the Church Peace Congress at Constance, but few of them were able to arrive, and the war has prevented the continuance of personal relations with the two or three whom the Secretary met there.

To many of the letters written no answers were received. Some of the letters probably did not reach their destination until about the breaking out of the war. Perhaps the chief difficulty was that the Secretary, having then no linguistic assistance, was obliged to write in English. A minor obstacle was the confusion between the Secretary's surname and that of his post-office, which caused some misdirections of letters which ultimately reached him and probably of others which did not. Care is now being taken to avoid this. He had, however, reason to believe that, in some cases, though he received no replies, the matter was made known through religious and secular papers and reviews.

The Chairman of the Executive Committee of the Episcopal Commission had written to His Holiness Vladimir, Metropolitan of St. Petersburg and Lagoda, then presiding member of the Most Holy Governing Synod of the Russian Orthodox Church; the Honorable Nicholas Nicholaevich Lodizensky, special representative to His Excellency the Attorney-General, Chief Procurator of the Most Holy Governing Synod; His Grace Sergy, Archbishop of Finland, member of the Most Holy Governing Synod; and to His Excellency Vladimir Carlovitch Sabler, Attorney-General, Chief Procurator of the Most Holy Governing Synod of the Russian Orthodox Church.

The Secretary had also written to Cardinal Mercier of Belgium, the Vicar Apostolic of Norway, and Cardinal Amette of Paris,

requesting them to permit the deputation to call upon them, and the permission was in each case given cordially.

A tentative itinerary had been arranged covering the countries of Northern, Central and Western Europe, but it was found impossible to arrange, so long beforehand, the itinerary to include Southeastern Europe, Southwestern Asia and Egypt, and definite appointments for those countries were left to be made by the deputation later.

The desire for family reunion among the divisions of some of the leading groups of Christians seems to be increasing and many important negotiations to that end are being continued. Not the least of the advantages to be gained by a vigorous and general movement for the World Conference will be the bringing back to the unity of one Communion its separated branches. And that will help the World Conference by reducing the number of questions to be considered, and by bringing out so clearly the distinctive principles for which each Communion stands that others can appreciate their value as elements of the complete comprehension of the Christian Faith.

The Commission of the Episcopal Church has continued the publication of pamphlets about the World Conference, though not so actively in the last year as in those preceding. The total number of pamphlets printed is 984,000, most of which have been distributed all over the world. A list of about 600 newspapers has been made up to which occasional bulletins of progress are sent. The countries represented are the United States, Canada, Belgium, France, Germany, Sweden, Norway, Finland, Russia, Switzerland, Spain, Egypt, East Africa, South Africa, Australia, India, Korea, Argentina and Chili.

There are more than 12,000 names of individuals to whom the publications of the Episcopal Commission are regularly sent. This list includes almost every country in the world.

The Commission of the Disciples of Christ in the United States has established a magazine, the *Christian Union Quarterly*, which has a large circulation and has contained some excellent articles.

It had been hoped that the Manual of Prayer would have a large circulation, but only 344 copies, in addition to the single

copy mailed to each name on the mailing list, have been applied for. It is futile to hope for progress till we and the Communions we represent have given ourselves utterly to prayer for grace to wait upon God and to seek and follow His Will. So far as is known, nothing has been done anywhere in the way of establishing daily public services of intercession for reunion beyond the continuance by liturgical Churches of prayers already in use and a somewhat larger use in the Anglican Communion of the prayer for unity in the Book of Common Prayer or of one or more of the prayers suggested by the Episcopal Commission, one of which is a translation of one used in the daily Roman Mass. It would seem possible that wherever daily services are already maintained, one or more of them each week should be held for this special purpose.

The Episcopal Commission is now engaged in securing the approval and coöperation of the Bishops in the United States for an effort to arrange for such daily, or at least weekly, services in as many Episcopal Churches as possible. It should be possible for other Commissions to make a similar effort. If we cannot yet always pray together, we might at least pray at the same time and for the same purpose.

Even after the breaking out of war in Europe, a considerable number of letters have been written to eminent individuals in Europe and the Near East, and as the Secretary has now the help of a competent translator, so that letters can be written in Latin, French and Italian, or with the suggestion that replies may be written in those languages or in Modern Greek, Russian or German, the proportion of answers received has greatly increased. To a letter written to Cardinal Gasparri, which was not intended to be official, His Eminence replied at length and cordially, speaking for the Pope as well as for himself.

The following translations of extracts from his letters may be of interest:

From the Vatican, December 18, 1914

YOUR project of an international convention of all who believe in Jesus Christ as God and Saviour to accomplish the speedy fulfilment of the final prayer of the Lord, that all may be

one, I have, in obedience to your request, submitted to the Most Blessed Father. I need not here describe the affection with which I saw the August Pontiff kindled for you. For you well know that the plans of the Roman Pontiffs, their cares and their labors have always been specially directed to the end that the sole and unique Church which Jesus Christ ordained and sanctified with His divine Blood should be most zealously guarded and maintained, whole, pure and ever abounding in love, and that it should both let its light shine and open wide its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in heaven.

The August Pontiff, therefore, was pleased with your project of examining in a sincere spirit and without prejudice the essential form of the Church (or the inner essence of the Church), and He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and coöperation of men's minds and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men.

Thanking you, then, that you have thought well to request the aid and support of the Roman Pontiff in expediting your worthy project, His Holiness expresses His earnest desire that the end may answer your expectation, and He asks the same of Christ Jesus with fervent prayers, all the more because, with the voice of Christ Himself sounding before and bidding Him, He knows that He Himself, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the Church.

To a request for permission to give this letter some publicity, His Eminence replied, in part:

From the Vatican, 7 April, 1915

THE August Pontiff, therefore, kindly permits that copies of my letters, which, though a faithful, are yet but a faint, portrait of the Pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute.

It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman Pontiff will never be lacking to any one who, having freed himself from prejudiced opinions, with a true and sincere will strives with all his strength that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who are enrolled in the name of Christian may betake themselves to the bosom of the one most loving Church and may be joined and associated as members with Christ the Head.

Probably more has been published in Europe about the World Conference than the Secretary has heard of. He had received or been told of the following before the war:

The *Internationale Kirchliche Zeitschrift*, the organ of the Old Catholic Churches of Europe, had commented several times on the undertaking. Articles had appeared in *Die Reformation*, a German Protestant review, the *Church Times*, of Christiania, Norway, *Through All the Nations*, of Stockholm, Sweden, *Kotimaa*, and also *Vartija*, both of Helsingfors, Finland, *Protestans Egyhazi es Iskolai Lap*, Budapest, and *Lelkesz-Eygesulet*, Debreczen.

Since the war began, several articles have appeared in *Tserkovnyia Viedomosti*, the organ of the Holy Governing Synod of Russia, and in *Tserkovnyi Viestnik*, both of Petrograd, and one in *La Ciencia Tomista*, Madrid, the organ of the Spanish Dominicans. All these speak sympathetically of the proposal of the Conference, though not abandoning the positions of their respective Communions.

The *Ekklesiastikos Pharos*, the organ of the Greek Patriarchate of Alexandria, Egypt, has published an article explaining the World Conference. At the request of the editor of *Coenobium*, a philosophical and religious review published at Lugano, Switzerland, an article has lately been sent to him.

In reply to a letter explaining the movement, Archbishop Antonius of Kharkov, Russia, published in the *Viera i Razum* and afterwards circulated as a pamphlet an article maintaining that there could only be one true Church, and that the World Conference was useless because the only road to unity lies in submission to that

Church. In reply to a second letter giving further explanations, he also so published and circulated another article in which he says:

YOUR kind letter consists of two distinct elements: the one concerns matters of faith, and the second, the meaning and value of the proposed American Conference on these matters. I agree entirely with the latter proposal: I do not entertain any doubt with regard to the purposes of the organizers of the Conference. They are not at all seeking to proselyte to the advantage of their own Church. Their aims, I am convinced, are beneficent and high-minded, as is plain by the appeals of the Executive Commission. I have no doubt, also, that by such tolerant and learned relations to the matter, no misconceptions about the dogmatic definitions of the Church will arise: therefore, if I shall not be able to renounce for a long time the task assigned to me, and to cross the ocean, in any case I shall give my blessing and my approval to my numerous spiritual friends, Bishops, priests, monks and laymen, who will ask me for counsel about the World Conference and will leave for America.

So far as time and strength permitted, the effort has been made to interest individuals in different parts of the world and of various Communions by following up articles in reviews, and newspaper reports of sermons, addresses or conferences relating to reunion. It is believed that in this way some valuable support has been obtained, or that at least the knowledge of the movement has been spread. And it is believed that the widest possible knowledge of the movement is of the utmost importance. Whether the emphasis be placed on the corporate life or on the freedom of the individual, all Christians will acknowledge that questions of Faith and Order must be decided by the whole body, and not by a few individuals, however eminent, and that the whole body must determine whether it will seek reunion with its brethren or find some justification for continuing to stand aloof. It is in the prayer not of a few, but of the whole body, of the faithful that this movement must be grounded and carried out. But to promote that prayer, we must make known to all Christians, the humble as well as the

exalted, the fact of the movement. We must make clear its attempt to enthrone the spirit of Christian love for all who, though they differ from us, yet bear the same name of Him Who was the Manifestation in human flesh of God Who is Love. And we must be ready to abandon our self-will and to wait humbly upon God for the revelation of His Will as to the numerous and serious obstacles in our path. We can make no progress except by united and fervent prayer that God will take our wills and make them His, and that He will show us that we can learn about unity, not simply by thinking about it and planning for it, but by beginning to practise it, and surely the first step in that practice must be to pour out our souls in prayer which shall meet and unite at the Throne of grace.

Comparatively little effort seems to have been made by those who are on the list to which the publications of the Episcopal Commission are mailed, to secure additional names in order to promote that wider knowledge of the movement which is needed for its general support. It is submitted that there should be a much wider distribution of literature about the object and methods proposed for the World Conference and about the necessity for reunion. The great body of Christian men and women must be helped more earnestly to desire, and to believe in the possibility of the achievement of, God's purpose of unity. Perhaps one of the chief reasons for lack of interest is despair of the possibility of healing our divisions. It must be our effort to dispel this feeling as far as possible.

Very much must be done to create the compelling desire for true unity and its effective manifestation, but it must also be made clear that the only road to that result is one of boundless patience, and, therefore, that the World Conference is proposed, not immediately for constructive work, but for the loving and sympathetic and truly catholic consideration of the points of difference which now keep Christians in hostile camps. Partly from lack of comprehension of the foundations on which alone permanent reunion can rest, partly from confidence each in his own opinions and the conviction that all others must be wholly wrong, but chiefly from laudable impatience to attain reunion at once, there is a widely

prevalent desire to begin the work of active reconstruction immediately. Very few of the writers of the 40,000 to 50,000 letters which have been received, have noted that the chief object of the Conference is the discussion of differences. Very many of them propose one concordat or another, and not a few of them are content to demand, or at best to rejoice at what they suppose to be the prospect of, a surrender by the Episcopal Church of most of its distinctive tenets.

The distinction between unity and uniformity is seldom recognized. Much patient effort should be devoted to making this clear. It will be difficult and delicate work, for what one man regards as a matter of opinion or taste another will maintain as essential to the Faith.

The fundamental principles of our undertaking, its limitations and its possibilities, the great need of unity, the sin and loss of disunion, the necessity for prayer, and the importance of a more thorough knowledge, on the part of each Communion, of the positions of the other Communions, should be stated again and again, in different ways and by different minds, so that they may be more fully established and more thoroughly understood. Some leaders criticise our publications as too elementary. The requests coming from all over the world for copies of one or another of our publications, amounting in all to many thousands, and the letters of personal commendation which they have called forth, show that they are meeting, or perhaps producing, a widespread need and that they are a useful agency. The fact, however, that only about 12,000 individuals have expressed a wish to receive the publications regularly shows either that much more must be done to create a wider interest, or that there is, as yet, no sufficiently general comprehension of the object and aim of the Conference.

The reason for the restriction of the Conference to those Communions throughout the world which confess our Lord Jesus Christ as God and Saviour must be made plain. Our attempt is not simply to promote kindly feeling, or good fellowship, or even good works, but to reunite all Christians in the one living Body of the one Lord, both God and Man, incarnate, crucified, buried, risen from the dead and ascended on high, living to-day the Head over all

things to the Church, which is His Body, the fullness of Him that filleth all in all.

The efforts of the various Commissions are limited to bringing about "a Conference for the consideration of questions touching Faith and Order . . . in the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one." The consideration of these things is to be reserved for the Conference itself. Even in that preparatory formulation of questions which will be necessary and desirable in view of the all-embracing and world-wide character of the Conference, it must be quite clear that nothing other than the Conference is the end in view, and no discussion of the questions must be undertaken.

We are not to attempt, we must avoid even the appearance of attempting, however lovingly, to convert each other, and especially we are not to surrender our present convictions or seek from others the surrender of theirs.

Centuries of polemics have left us unable to comprehend eirenics. We need greatly to realize that the spirit in which we should approach the Conference is one of anxious desire to comprehend our brethren, that we may gain from them, and of eagerness so to exhibit to them the precious things of which we are stewards that they may gain from us. Many are yet standing aloof from us in the fear that the Conference will lead to compromise or surrender of the truth. It cannot be stated too often or too emphatically that nothing is further from the plan of the Conference. We should deprecate discussions on principles of Faith and Order between members of different Communion, on account of the danger that, while anticipating the discussions which the proposed World Conference will engage in, they may excite an antagonism which would have a tendency to frustrate the objects which the Conference would desire to further. This principle should be carefully observed by us in the publication of literature.

The formulation of the questions to be submitted to the Conference, or, if committees are appointed before the Conference for the study of divisive questions, to such committees, may well re-

quire years of patient effort and the consultation of many minds in many parts of the world. No matter how excellent any individual formulation of such questions might be, its effect would undoubtedly be to provoke controversy, while its value would be enormously increased if it were approved by a number of representative men, even if not a word were changed.

The mass of letters received by the Commission of the Episcopal Church, to say nothing of printed matter, sermons, tracts, newspapers, magazines, pamphlets and books, has been so enormous as to be beyond the capacity of the present Secretary to assimilate, but it is believed that the following attempt at a digest is not altogether inaccurate or incomplete.

1. There is an increasing desire for unity as each writer conceives it.

2. There is very little agreement as to what unity is. Perhaps the most general conception is that unity means uniformity. That is, at least implicitly, by no means confined to Roman Catholic writers.

3. There is very little conception of the possibility that other Communion may have something of value for the Communion to which the writer belongs.

4. There is a very general declaration, explicit or implicit, that unity can be attained only by union with the Communion to which the writer belongs.

5. Many assume that federation and coöperation are unity.

6. A few think that the continuance of denominationalism is desirable.

7. Many writers fail to observe the apology made by the Episcopal Church for its aloofness in the past.

8. Many denounce the Episcopal Church for not exchanging pulpits, not recognizing that to be a question which should be reserved for the World Conference.

9. There is surprisingly little comprehension of the fact that the World Conference is to be called largely for the consideration of differences.

10. It is commonly assumed that the Episcopal Church conceives unity as meaning uniformity, and that the Episcopal Com-

mission on the World Conference is seeking uniformity. There is nothing in the statements of the Episcopal Commission to justify this assumption.

11. The question of orders naturally looms largest, as most of the writers are clergymen. Many Anglicans declare that unity can be reached only through the Historic Episcopate, while very many members of non-Episcopal bodies declare that the Episcopate will never be accepted. Orders are obviously a question for the World Conference.

12. There is little evidence of general comprehension, and some evidence of distinct lack of comprehension, of the difference in the conceptions of unity by those who believe Christ to be God made man, and by those who merely reverence Him as the perfect man.

13. There is little agreement as to the nature and functions of a creed.

14. We have, as yet, hardly touched the laity, men or women.

15. It must be remembered that thousands of letters have not been preserved which expressed a warm interest, but did not indicate any specific attitude of the writer on the question.

16. There is little profound realization of the necessity for prayer.

The Commissions and Committees outside of the United States do not yet quite understand that they are partners with us, expected to volunteer suggestions as to the further conduct of the movement. Their attitude is too much that of waiting till they see what we have to propose. Without their active assistance we may make serious mistakes, and we cannot secure that widespread interest in the movement, and prayer for its guidance, which are necessary for any progress. One of the objects of this North American Conference is to make definite suggestions which Commissions in other countries can use as a basis for their thought, and which, while specific enough to call out definite criticism, shall make it clear that we desire such criticism and are not proposing a plan to be accepted or rejected as a whole. Doubtless this Conference in formulating such suggestions will bear in mind the fact that we still lack the coöperation of Communions, embracing the

greater number of Christians in the world, whose coöperation is essential, if we are so to lift up Christ before the world that He may draw all men unto Him and establish His reign of peace and righteousness and love.

To the prosecution of the great enterprise in which we are engaged we must devote, with enthusiastic heroism, all our powers. Each of us, unconsciously perhaps, has been thinking of it first of all in its bearing upon his own Communion, with little recognition that it is world-wide and absolutely vital and fundamental. And so we have had but little faith. Our eyes have been turned downward to the barriers we have inherited and have strengthened against our brethren, rather than to the vision of a world at one in its Redeemer. The contemplation of that vision will, by God's grace, fill us with the faith which will remove the mountains in our path and show us that, if we are to be God's instruments in the opportunity He has given us to bring His world to Him, all that we are, all that we have, is far too little for the task.

We have undertaken to bring Christians to that mutual comprehension and appreciation which is the necessary preliminary to directly reconstructive work, for we believe with Dean Turkevich, that to understand is to love, and love is unity. We are not to deal with mere questions of ecclesiastical diplomacy, of ignoring or compounding theological differences, of superficial agreement or amiable indifference with regard to the questions which have kept in separate and often hostile camps the armies which God intends for the conquest of the world. Our task will not be fulfilled by any human concordat. We must prepare the way so that the Holy Spirit may restore that unity which will enable all who are members of Christ to receive together the Bread of Life.

Ours is the opportunity to lead Christians to put first things first, and to manifest to the world the true Faith which is the unity of the Christian with the Lord of Life, and of all Christians with each other in and through Him. Every epoch in the history of Christianity has been crucial, but now has come in these latter days to us a new and greater opportunity and responsibility, for Christianity can no longer endure apparently divided against

itself. The Old World is being swept by horrors the most dreadful in the history of man. The New is drifting in aimless self-complacency,—perhaps to be involved in this frightful war, perhaps, and more probably, to inherit the supremacy in the things of this world which will hide from our eyes for generations to come the things which are eternal. We have been preaching or hearing Christmas sermons about peace to men of good will. God is giving us the opportunity so to surrender ourselves to Him during these four days that we may be filled with Christ's good Will and do our part to manifest to the world the Prince of Peace. But the world will not listen unless our message is vital, and only in the unity of the one Body of Christ is perfect life. Until we present to the world the glory of the visible unity of the Church which is that Body, the good news of the coming of the Prince of Peace will never be so heard as to establish His Kingdom.

A distracted Europe, a self-complacent America, and a divided Christendom which can speak only with uncertain voice—the unceasing thought of these must set the tone of our discussions and bring us again and again to our knees.

If we wait here upon God in utter submission to His Will, He will guide us into His truth and will give us abundant grace and strength. So only shall we be able during this coming year to devote all our united strength of heart and mind and soul to the healing of those wounds in the Body of Christ which now impair His perfect work, and He, no longer obscured by us and our differences, will be so lifted up before the world that He will draw all men unto Him.

Respectfully submitted,

ROBERT H. GARDINER

Secretary of the Advisory Committee of the Commissions on a World Conference on Faith and Order

INTRODUCTORY ADDRESS AT THE GARDEN CITY CONFERENCE

DELIVERED BY THE RT. REV. CHARLES P. ANDERSON, D.D., LL.D.
BISHOP OF CHICAGO, MODERATOR AT THE FIRST SESSION

BRETHREN AND FRIENDS:

I ESTEEM it an honor and privilege to be presented to you as the Moderator of the first session of this Preparatory Conference. Perhaps it will be proper for me, on the threshold of our deliberations, to try to indicate the character and purpose of this meeting and of the World Conference for which it would make preparation. My thoughts group themselves under two heads — letter and spirit. The spirit of this meeting should be and must be the spirit of hope and faith and expectancy. This on the one hand. On the other hand we have to be governed by certain specific instructions which accompanied our appointment as representatives of the Churches under whose authority we act. We are to open our hearts and minds to each other and to the guiding influence of the Holy Spirit, as agents of those bodies from whom we have received a limited and well-defined commission.

We have come here to confer about a World Conference on Faith and Order. We are here to consider how the arrangements for that conference can be advanced. This meeting is not a Conference on Faith and Order, but a consultation on ways and means of bringing about a Conference on Faith and Order. The conference which we are here to promote is to be a World Conference. It is to be world-wide in its scope. It is not to be an American gathering, nor a European gathering, nor a gathering confined to any geographical limits. It aims to encompass representatives of practically every nation and race and people and language in the world. It is not only a world-wide conference, but a Church-wide conference also. It aims to embrace all those forms of organized Christianity which have at their centre allegiance to Jesus Christ as the Saviour of the world. It is not to be, if its plans carry, a pan-Protestant conference, nor a pan-Catholic conference.

It is to be pan-Christian. It is neither sectional nor sectarian nor partial nor partisan in its conception. It seeks to be truly representative of all Christendom, thoroughly ecumenical in its reach, but without authority to legislate or to bind participating bodies. It is a conference wherein no compromise nor embarrassment can overtake any member, but which is nevertheless inspired by the holy hope that it will prove to be a step toward the realization and manifestation of corporate unity amongst all who profess and call themselves Christians.

It is unnecessary to say that such a conference, unique in the world's history, sublime in its purpose, requires on the part of its promoters abundant charity, wide sympathy, a capacity for discovering spiritual wealth in unexpected quarters, an open mind that seeks only the truth, a heart that loves the whole brotherhood, a freedom from inherited pride and prejudice, and the cultivation of a catholic and cosmopolitan temper.

On first thought the bigness of the plan seems to make it impractical, if not impossible. On second thought, however, it is its very bigness which seems to make it possible and practicable. Its wide scope lifts it above local difficulties. It lifts it above the spirit of the age into the spirit of the ages. There is scarcely a nation in the world to-day wherein a national conference for the same purpose could take place. Political complications, educational controversies, social inequalities between established and unestablished Churches, — these and conditions such as these make national conferences on Faith and Order quite impracticable. But a World Conference lifts the whole subject above those national and artificial barriers that men erect between themselves; it lifts it above the realm of racial types and local phases; it lifts it above the incidents and accidents and tragedies of history into the clearer vision of the universality of Christ and the unity of His Body, the Church. Multitudinous difficulties automatically disappear as saints and scholars of many lands and Churches meet to contemplate a world Saviour, saving a whole world, through a world Church.

It is of the utmost importance that the world character of the plan be kept in mind in such a local meeting as this. We repre-

sent but one of many countries, and that one only in part. We represent only a portion of the Christian world geographically and ecclesiastically. It is of the essence of the proposed conference that opportunity for participation not only in the conference, but in the previous arrangements for it, shall be pressed home to every part of Christendom. For this reason scrupulous care should be exercised that a local gathering of this sort should not unwittingly create a prejudicial atmosphere into which all other Christians might hesitate to come. How often it has happened, dear brethren, that you and I have been invited to take part in some movement, toward which our sympathies inclined, but in which we could not conscientiously join because certain premises and presuppositions had unconsciously been built into the foundations. These difficulties would not have existed if those who were invited to join in the movement had also been asked to join in laying the foundations. So it is with this movement which we are trying to launch. Speaking for myself only, I am prepared to admit without any mock humility, that, living as we do in more or less isolation in our divided Christendom, I have probably acquired certain stereotyped habits of mind which make me incapable of reproducing the mental habits and attitudes of many who are better Christians than I am. Consequently I confess incompetence for laying the foundations on which others are to be asked to build. All those who are to be invited to take part in the conference should also be invited to take part in the steps leading toward it. The Churches of Sweden and Norway and Denmark and Russia and Germany and England and Scotland and other lands; the missionary Churches of Asia and Africa in their close contact with the non-Christian world; the Roman Catholic Church, which knows no national boundaries but which has such wide international power and influence; the ancient Churches of Asia Minor, whose conservatism in the face of long-continued persecutions may enable them to teach the world a great deal about the primitive contents of Christianity, — all these should have the privilege somehow of getting in on the ground floor. Our task, therefore, as a sectional conference, is to do those things which we ought to do to further the conference, and to leave undone those things which we ought not

to do lest we encroach on the domain of others. So long as there is a ray of hope, the ecumenical character of the conference should be steadfastly maintained.

The point of contact in the proposed conference is belief in Jesus Christ as God and Saviour. No other point of contact is considered essential to the conference. No previous recognition, on the part of any Church, of the claims or tenets of any other Church, can be demanded, under the terms of the conference, as a preliminary basis of negotiation. Each body comes into the conference on the basis of its own estimate of itself, without the abandonment of any distinctive belief or differentiating principle. For the purpose of the conference and as members of the conference, all come in on the same level—the same lofty level of belief in Jesus Christ. Everything else is subject-matter for conference.

The object of the conference is the study and discussion in the spirit of love and forbearance, in personal eye-to-eye contact, of the things in which Christians differ as well as the things in which they are of one mind. Personal contact between representatives of unlike groups is regarded as a fundamental element in the solution and removal of difficulties.

The hope of the conference is that personal contact, mutual counsel, interchange of ideas, and united prayer will prove to be a step toward unity.

The belief of those who are promoting the conference is that the time is ripening for it, that world conditions demand it, and that providential circumstances are compelling Christ's followers to draw together into compact unity and solidarity.

As we look out upon the world to-day we see it engaged in a war of indescribable destructiveness. Nation is fighting against nation, Christian against Christian, Catholic against Catholic, Protestant against Protestant, culture against culture. It is a situation to make men and angels weep. Men are seriously asking whether Christianity has failed. We answer, No. Christianity has not failed, but our civilization is threatened, because, though it contains many Christians, it is not corporately Christian. It is a legitimate question as to whether a united Church might not have preserved peace in the world.

We look out upon the Christian Church to-day and, in spite of its interior indestructible unity, we see it externally rent and torn asunder, largely disintegrated and individualistic, unable to mould the national conscience, or to influence the continental mind, or to weave itself bodily into the warp and woof of our civilization. One does not have to deny the contribution which each Church has made to the totality of Christian experience ; one does not have to deny the religious values for which each Church has stood ; one does not have to deny these things in order to affirm that isolation and separation and disintegration are imperilling the power of the Church of Jesus Christ.

A bleeding world and a bewildered Christendom are crying aloud, How long, O Lord, how long, until Peace be established amongst the nations and Unity be realized between the Churches ? The world-wide, Church-wide conference is an attempt at an advance toward a world need and the fulfilment of a world prayer.

In the face of world conditions to-day, in the face of religious conditions to-day, does any Christian dare or care to stand aloof from a movement so full of mutual trust and confidence, so considerate in matters of conscience, so charged with loyalty to Christ and His Church ?

The Publications previous to this were:

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.
12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.
20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions appointed up to October 22, 1915.
23. Report to the General Convention of 1913 of the Protestant Episcopal Church by the Commission appointed by that Church.
24. A First Preliminary Conference.
25. Report of the Committee on Church Unity of the National Council of Congregational Churches, 1913.
26. A World Movement for Christian Unity. By the Rev. Lefferd M. A. Haughwout.
27. Second Meeting of the Advisory Committee. Report of the Second Deputation to Great Britain. The Call for a Truce of God.
28. The Object and Method of Conference.
29. A Manual of Prayer for Unity.

Numbers 4-11, inclusive, and 22 are translations of Number 2 into Modern Greek, Latin, Italian, Russian, Swedish, German, French, Dutch and Spanish.

PRAYERS

The following are the Prayers which have been suggested for Public and Private Use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, U. S. A.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD JESUS CHRIST, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

